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LITURGICAL WEEK ISSUE

The Need for Reform

JOHN B. MANNION

Maria Laach Revisited

H. A. REINHOLD

Montreal: Faith and Order

GREGORY BAUM

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SEPARATION OF ART & STATE • POEM: DEER IN THE SURF

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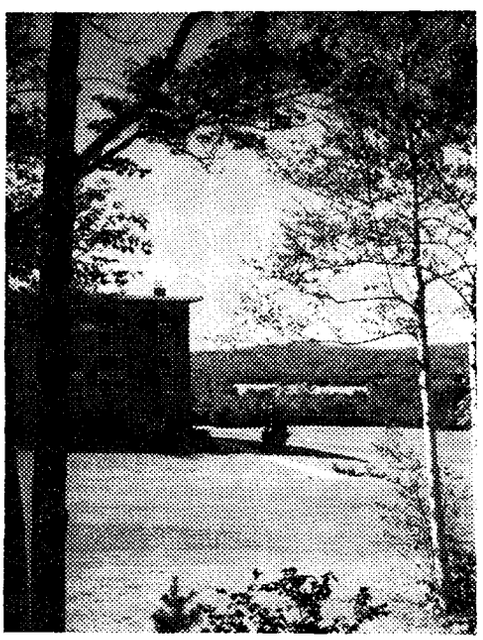

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Beyond the Test Ban

THE LEVITY that prevailed as Washington's ambassadors lined up to commit their nations to the test-ban treaty seems an accurate reflection of the world's mood of the moment. The sigh of relief is unmistakable, although everyone is aware how premature it is. And while Mr. Khrushchev adroitly engages Secretary Rusk in a game of badminton (which Mr. Rusk, just as adroitly, loses), others are looking for less flamboyant ways to perpetuate the sudden "era of good will." The Soviets have stopped jamming Voice of America broadcasts, and Washington has sent up one trial balloon after another to signify its willingness to normalize relations with the Kadar regime in Hungary.

The temptation is to look beyond the ratification of the treaty by the Senate, partly because so few Senators have shown any sign of opposing it, but mostly because the treaty itself is so insubstantial. The agreement is important because of what it may lead to, not because of its actual provisions, which are admittedly tentative and minimal. Certainly it is a far cry from the complete ban and inspection system that the United States has tried so hard to get. Yet it may be just as well that the treaty is so limited. It is interesting to speculate what the Senate would have done, or what the mood of the nation might have been, if the Russians had been anxious to sign a complete ban that would have involved a major risk for both sides. The grumbling from the military and the considerable opposition among the voters to *any* treaty with the Soviets have been undercut this time by the very mildness of the treaty and the lack of risk involved.

Even now, Senate ratification and the need to prepare the nation for further treaties with Russia have forced the President to walk a narrow path. He must overcome the widespread feeling that "Russia never keeps her word," without seeming to argue that Russia does, in fact, "always keep her word." He must, for the purposes of a future and more meaningful treaty, insist that the U.S. is willing to take risks to eliminate the danger of nuclear war, yet to overcome domestic opposition to the present treaty he must lean the other way, playing up our striking power in accents that sound militaristic to foreign ears. Finally, he must assure a touchy Senate that it should take its time in considering ratification, while at the same time pressing for the quick approval the treaty ought to have as an expression of the national concern for peace.

THE PRESIDENT has walked this path well, particularly in taking pains not to claim too much for the treaty. He has repeatedly said that it will not assure world peace, though it will advance the cause. His argument is not based on Russian intentions, but on the need for the U.S. to explore every avenue toward peace.

Domestic opposition to the treaty has been slight. Only two Senators—Barry Goldwater and the irrepressible Strom Thurmond—have surfaced with objections, and even Goldwater claims he is keeping an open mind on the matter. Governor Rockefeller has issued a formal statement, and like many of the Governor's recent foreign policy declarations, it contains something for everybody. He favors ratification, but largely because it is "so identified with the hopes and yearnings for peace and because the prestige of the United States has already been so solemnly committed to the treaty. . . ." This reluctant "yea" sits amid a cluster of hard-line disclaimers that appeal to the right wing of the Republican party and place the Governor in an excellent position to attack the treaty if it fails to work out. The stance of other leading Republicans, at this writing, is not yet clear. One or two G.O.P. Congressmen have been quoted in statements that point up the natural reluctance of the out party to approve *in toto* a major initiative of the President. But passage of the treaty is too important for this

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kind of partisan politics; and the appearance of Republican Senators Saltonstall and Aiken at the treaty signing in Moscow is far more indicative of the nation's best interests.

Cuba's Role

SINCE HIS return from Moscow Castro has appeared less often in this country's headlines. Perhaps what has been happening in Cuba recently is more of the same. But it would be interesting to know for certain where the Cuban leader really stands at present in the dispute between Mao and Khrushchev.

Some considerations would tend to place him in the Chinese camp. Castro has manifested a predilection for violent upheavals over prosaic economic effort. His most active attempts abroad are concentrated on Venezuela, where his adherents have destroyed millions of dollars worth of industrial facilities. Moreover, a recent article by Che Guevara calls for Mao-like peasant armies to march on—and take over—each nation's cities. Yet most Latin-American Communist parties, fearful at this stage of being crushed in their comparative infancy, oppose resorting to such violence.

But whatever his temperamental preferences, Castro is too dependent economically on the Soviet Union now to do anything but take Khrushchev's part. Theodore Draper declares in the current issue of *The Reporter* that one result of Fidel's Moscow trip is the abandonment of any program to industrialize and a Cuban commitment to serve up sugar and other raw materials for the Soviet economy—tantamount to a substitution of Russian for United States economic imperialism.

With Cuba's deepening dependence on the USSR, doubtless hastened by our own economic pressure, has gone the regime's open espousal of Communism. Last month in expressing his chagrin that Cuba is a full-fledged Soviet satellite, President Kennedy was speaking for his compatriots. But in the more cordial atmosphere of recent weeks there has been less talk urging a removal of the remaining Russian troops. With frequent U-2 flights overhead and an electronic observation vessel off Cuba, Russian manning of Soviet ground-to-air and shore-to-sea missiles (with orders not to fire) may be distinctly preferable to having such weapons in the hands of less predictable native troops.

Cuba's impact on the other Americas remains the most important factor. So far Venezuela has succeeded in keeping its imported terrorism within some bounds. For most of these countries Communism is a longer-term, rather than an immediate, threat. Even so, time in Latin America is at a premium. Social injustices can no longer be tolerated. Adequate per capita productivity, sweeping land reform, decent income, homes and worker security and a more equitable distribution of wealth are still desperately needed to supply new foundations for the society of our exploited and long-neglected southern neighbors.

Principle and Practice

THE contemporary world has taught the Church many hard lessons. One of these is that if the Church does not apply in practice what it preaches in theory, it will be judged unmercifully. Another is that it is virtually impossible to separate the Church's spiritual mission from the temporal, social and political welfare of man. Surprisingly enough, the Church in America has managed to establish a good reputation on matters of racial justice. This is all the more remarkable since the Church for many decades passively accepted the prevailing mores which forced the Negro into a servile and degrading place in American society. From time to time, of course, individual bishops spoke out against racial injustice—but this did not change the prevailing Catholic practice. Nowhere was this more evident than in the South.

It was only in the years just prior to the 1954 Supreme Court decision and in the time since that decision that Catholics began to take an active role in pressing for racial justice. On the whole this role has been noteworthy, but in a relative rather than absolute sense. In much of the South the Church has taken some steps toward desegregation—but almost always at the same time that federal moves are being made. Only rarely has it actually ventured out on its own in complete independence of local custom. There still remain far too many segregated parochial schools in the South for any Catholic to become rhapsodic about the Church's racial leadership. There have been many admirable statements, but the practice has been far less decisive.

In recent months, however, practice has made some gain on principle. Perhaps the most noteworthy instance of this is the letter to be read in the churches of the Archdiocese of New York on Sunday, August 18th. The letter, written by the Most Reverend John J. Maguire, auxiliary bishop of New York and the vicar general, will urge Catholic support of the August 28th "March on Washington for Freedom and Jobs." Moreover, the letter supports the idea of peaceful demonstrations carried out in a spirit of "Christian charity and justice."

The key to the matter lies in an earlier statement

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issued by Cardinal Spellman. "The great Christian and American principle of equality," he wrote recently, "must be reduced to action in local circumstances and in specific ways." Precisely here lies the point of contact with the reality of segregation. A statement against segregation on moral grounds is no longer very daring; a statement in support of the law is hardly worthy of special commendation; a plea for justice and understanding requires little boldness. The essential question which must now be asked is: What is being done? Practice and action are the only meaningful criteria of full commitment to racial justice.

Unfortunately, the translation of Catholic principles into Catholic action still remains a formidable task. For one thing, perhaps a majority of Catholic adults were raised and educated in an atmosphere where nothing at all was heard of racial justice; the sudden rash of statements which can now be heard is bound to seem novel and revolutionary to many. For another, the very fact that so many Catholic institutions in the South still remain segregated can only imply that the Church assigns a relatively low place to racial justice.

A recent pastoral letter of Bishop Charles Greco of Alexandria, Louisiana, suggests the dimensions of the problem. "Had the Church," he wrote, "undertaken to remove segregation from the Southern scene, her effectiveness in carrying out her fundamental spiritual mission would have been seriously hampered. . . ." Though Bishop Greco spoke retrospectively, it seems apparent that such thinking still plays an important part in the response to segregation. Until such a way of thinking has been thoroughly erased from the Catholic consciousness, it is likely that practice will continue to deny principle.

WASHINGTON REPORT

Government and Art

IN THE MIDST of concern about President Kennedy's European journey and the civil rights crisis at home, the release by the White House on June 17 of a report on "The Arts and the National Government" was quite understandably lost from view. Yet the issues that it touches are, in their own right, profoundly significant and directly relevant to the lives of all of us.

We need to tear down the wall of separation between art and government. From one vantage point, this White House report may be a historic document because it marks a beginning in that necessary effort. But from another viewpoint, it is an evidence of how far we have to go, how little the fundamental premises of a good relationship between government and art is understood, and how nervous and embarrassed many protagonists of change are.

August Heckscher, the author of this report, is one of these protagonists. A former editorial writer on the New York *Herald Tribune,* and the head of the Twentieth Century Fund, he was Special Consultant on the Arts to President Kennedy on a two-day-a-week basis from March, 1962, until his resignation in June. He had a full-time assistant, a secretary, and a small White House office. The post is being expanded to a full-time position, and President Kennedy will soon name Heckscher's successor. He will also appoint an Advisory Council on the Arts which will be chaired by the new consultant. This pattern of organization is modeled on that of Dr. Jerome Wiesner, the President's Advisor on Science, who also heads a large advisory committee. Heckscher has recommended that the parallel be carried further through the creation of a National Arts Foundation, like the National Science Foundation, which would administer a program of matching grants-in-aid to cities and states setting up Arts Councils and to private institutions. It would also underwrite experiments and demonstration projects. For more than a decade, several members of both parties in Congress have sponsored legislation to establish an Arts Foundation and a grant-in-aid program, but these bills have attracted no support from the leadership. Whether President Kennedy will be able to give them an effective push remains to be seen.

Our early Presidents, including Washington, Jefferson, and John Quincy Adams, had a clear understanding that one of government's proper duties is to foster and encourage the arts and to help make art in its many different forms available to all citizens. As John Quincy Adams wrote:

"The great object of the institution of civil government is the improvement of the condition of those who are parties to the social compact, and no government, in whatever form constituted, can accomplish the lawful ends of its institution but in proportion as it improves the condition of those over whom it is established. Roads and canals . . . are among the most important means of improvement. But moral, political, intellectual improvement are duties assigned by the Author of Our Existence to social no less than to individual man. For the fulfillment of those duties governments are invested with power, and to the attainment of the end—the progressive improvement of the condition of the governed —the exercise of delegated powers is a duty . . . sacred and indispensable."

But throughout the last three-quarters of the nineteenth century, "intellectual improvement" and the

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arts received little attention from federal or state governments. President Theodore Roosevelt entertained scholars, poets, and artists at the White House; he even found a patronage job for Edwin Arlington Robinson, but his personal example had no lasting effect. During the great depression, President Franklin Roosevelt came to the assistance of writers, painters, and actors with projects under the WPA work relief program. But these projects were the target of constant attack by philistine politicians and eventually in 1939, Congress cut off funds for them. The memory of those ignorant, loutish attacks still hangs like smog over present-day efforts to bring the power of government to the assistance of the arts.

President Harry Truman requested the Fine Arts Commission to prepare a report on "Art and Government." It was submitted just before he left office in 1953, and many of its recommendations have still to be carried out ten years later. President Eisenhower's principal contribution was to appoint the Commission on National Goals, one of whose subjects for inquiry was the nation's cultural life. (August Heckscher wrote the cultural section of that report, too. His concern, like the indifference of Congress, is strictly non-partisan.)

In his fifteen months as White House consultant, Heckscher found much that was encouraging, even more that was depressing, and turned up a few oddities. It seems odd, for example, that the Post Office had never held an open competition to choose the best designs for stamps. Designers have traditionally been selected and designs judged in an arbitrary, unprofessional way. Postmaster General J. Edward Day recently remedied this situation by inaugurating competitions and by appointing an expert advisory committee on stamp design, although Heckscher notes in his report that graphic artists are inadequately represented on this committee. Likewise, it seems odd that the federal government has never established a panel of architects to supervise the design of all government buildings. Pericles in his funeral oration to the Athenians urged ". . . a beauty in our public buildings to cheer the heart and to delight the eye day by day." The General Services Administration seems not to have heard of Pericles. Most government buildings erected in this country are shockingly bad.

On May 23, 1962, President Kennedy issued an order setting forth "Guiding Principles for Federal Architecture." The three principles are the selection of designs that embody "the finest contemporary American architectural thought," emphasis on choosing architects through open competitions, thereby avoiding an official style, and a stress on the special importance of landscaping and site development in relation to the surrounding area. But will President Kennedy take the time, or delegate to some assistant the power to act in his name, to see that these admirable principles are actually imposed on the intractable bureaucracies that do the government's building? The record thus far is not too encouraging. Despite repeated pleas, the General Services Administration refuses to alter its plans for a new federal office building in New York City that go counter to a master plan for the neighborhood developed for the city by a committee of outstanding architects. In Washington, the Federal Bureau of Investigation in planning its new building has thus far paid no heed to the imaginative proposals of the President's own committee on the rehabilitation of Pennsylvania Avenue.

Heckscher's 80-page report to the President makes a broad range of recommendations covering a score of topics including major projects such as the National Cultural Center in Washington and specialized problems such as copyright laws and the admissions tax on theaters. Within its own terms of reference, the report is excellent. His recommendations concerning the appointment of a permanent Special Advisor to the President and of an Advisory Council and the establishment of a National Arts Foundation should, as Mr. Kennedy wrote him, "open up what I am confident will be a new and fruitful relationship between government and the arts."

But I must confess to a certain dismay at the gingerly language and the stultifying disavowals of government responsibility which both Heckscher's report and the President's letter contain. "Government's role in the arts must always remain peripheral with individual creativity and private support being central," Heckscher writes. And the President replies: "Government can never take over the role of patronage and support filled by private individuals and groups in our society."

On the contrary, government has a positive responsibility in any just society to see to it that each and every one of its citizens acquires all the skills and all the opportunities necessary to practice and appreciate the arts to the limit of his natural ability. Enjoyment of the arts and participation in them are among man's natural rights and essential to his full development as a civilized person. One of the reasons governments are instituted among men is to make this right a reality. In former ages, societies were too poor to do much about it. But our affluent society can no longer plead that excuse. As leisure becomes increasingly available to the majority of our citizens, what was once utopian becomes a concrete, attainable, historical ideal. There is no need to apologize for government's concern with the arts or to exile it to the periphery. If ours is to be a truly civilized society, the patronage of the arts should become increasingly one of government's central concerns.

WILLIAM V. SHANNON

(Mr. Shannon is The Commonweal's regular Washington correspondent.)

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Our Liturgical Understanding Is Still Woefully Inadequate

The Need for Reform

JOHN B. MANNION

ON THE VERY DAY the Second Vatican Council's first session adjourned *L'Osservatore Romano* carried an article which summarized the introduction and first chapter of the constitution on the liturgy. Approved by an overwhelming vote just the day before, this chapter contains the "general principles of liturgical reform." Dom Cyprian Vagaggini, O.S.B., a consultant to the Council's commission on the liturgy, wrote his commentary in language bursting at the seams to convey the significance of what had happened the previous day. Here was the first final vote cast by the Council fathers on any matter and it endorsed an unexpectedly progressive and far-reaching program of reform.

Across the Atlantic, *L'Osservatore's* great news rated only slight attention in the American press, both Catholic and secular. There was much to report during those closing days of the council and the vote on liturgical reform was but one item among many. A translation of the Vagaggini article did not appear for two weeks. It caused little stir. And not much has been said or written about it since.

American Catholics in the main have not grasped the full import of the Council's program of liturgical reform. They are in fact unprepared for it and ill-equipped to understand it. To be sure, they suspect that there will be a few changes in the Mass and perhaps in other sacraments. Apart from some use of the vernacular, however, most expectations seem to be cast in terms of "technical" or rubrical changes which will concern the priest primarily, the people only slightly. The "desperate need for reform"—to cite Fr. Frederick McManus' apt expression—has not been recognized.

The liturgical renewal sought by the fathers of the Council goes far beyond matters of external form and practice, although the importance of these is not to be slighted. What the bishops envision is a reorientation of all elements of the Christian life, to give the liturgy its proper place at "the summit towards which all the actions of the Church tend." Such a vast reorientation demands that Christian teaching be so ordered that everything the Church teaches may be integrated within the "Mystery of Christ and the history of salvation" and seen in its relation to the liturgy. To achieve this goal, the Council addresses itself to seminary training, the instruction of the clergy and laity, preaching, and recommendations for the liturgical apostolate. Specifically, the approved chapter consists of five parts, only one of which is expressly directed to reforms or changes; the remaining sections deal with the nature of the liturgy, formation and active participation, promoting liturgical life in the diocese and the parish, and "pastoral-liturgical action."

In their approach to the problem, the bishops seem to have recognized that particular reforms are only part of the solution. In fact, the reforms cannot achieve their purpose unless the other side of the problem is dealt with: the crucially inadequate and imbalanced state of liturgical understanding among clergy and laity. It is inadequate because most Catholics implicitly reduce the liturgy to formal ceremonies of duty which satisfy God (without adverting sufficiently to the devotion or dispositions of those involved) and produce grace (considering it an aid, a means to help us to be good and stay holy). It is imbalanced because the little most Catholics know about the liturgy often emphasizes minor truths at the expense of the central realities, the whole being overshadowed by such less important matters as private devotions, reliance on the saints, indulgences, personal prayer and acts of virtue, all of which seem better "aids to salvation" than the liturgy.

LOOKING at the problem from another angle, it is the inadequacy of our liturgical understanding which has led to the imbalance. Would we turn for our most satisfying religious experience to peripheral devotions and practices if our appreciation of the liturgy were more meaningful and authentic? For most people, the Mass is essentially something external to them, a form of worship complete in itself and not really demanding their profound personal involvement. They believe they can neither add to nor detract from the value of the Mass, so they conclude that the Mass does not need them, that they are not truly a part of what is happening up front—even though it is pious to follow along with a missal or prayerbook meditation.

JOHN B. MANNION, who has contributed several articles on liturgical matters to these pages, serves as Executive Secretary of the Liturgical Conference.

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We teach that the Mass is efficacious *ex opere operato,* i.e., simply because it is validly carried out. But when we stop there—as we often seem to, though in fact no Catholic may rightly do so—we seriously abuse this important doctrine. We must go on to say that the Mass does what it does because Christ is present, here and now acting through these people and these ministers and these rites, precisely in order that this community, exercising its faith and its devotion, may be one with Him in offering His eternal sacrifice and thereby share with Him in its fruits: eternal life. Furthermore, we must make it clear that the Mass is an act of faith for the Christian, a sacred rite through which he consciously commits himself to the Father and His Word, delivering himself up in love, hope, humility, obedience, and gratitude.

This conception of the Mass is not part of the average Christian's awareness, so he seeks other means through which he can communicate with God. He doesn't hear the Word in the Scripture readings, prayers, and chants of the liturgy, so he gives his ear to private revelations which the Church has authenticated or to "spiritual writers" whose piety is more admirable than the witness they bear to the Gospel. He can't identify his devotion and need for prayer with the words and actions of the liturgy, so he takes as his own prayers, practices, and meditations constructed by men who suffered with a similar problem—and from a similar ignorance.

This is not—I suppose it needs to be said—to disparage all non-liturgical devotions. When composed and used in proper perspective, these can be useful in the Christian's prayer life. But even the best of these cannot be allowed to infringe on the primary place of the liturgy, which must ever be central in the life of the Church and of the individual.

The problem is more severe than we suspect. The liturgical movement of the past sixty years deserves sincere praise—praise that is not diminished when we admit that the renewal has not touched the vast majority very deeply. The universal legislation on active participation in the Mass promulgated more than four years ago has been ignored in over half the parishes of this country because it is supposed it has no binding force; of those which have done something, a good percentage have done very little. This is not a question of seeing the glass as half-full or half-empty, but a question of whether or not we wish to recognize the condition of the Church as it really is, without excuses or defensiveness, without bitterness or accusations.

I CAN THINK of no other matter of Church law which is treated with the same indifference and reluctance as the 1958 instruction. And I can conceive of no reason for this other than the inability of so many clergy and laity to accept something they do not understand. The warning here seems obvious: What will the reaction be to the Council's liturgical reforms? Next year we shall see the beginning of a program of reform more extensive than the combined developments of the past four hundred years. Or shall we?

Is it conceivable that the liturgical constitution of the Second Vatican Council will get the same reception given the 1958 instruction? If not, what transformation among clergy and laity will have prepared them? What trumpet will sound to crumble the walls generations have built?

The single answer lies in the approach taken by the Council fathers: a program in which the particular reforms walk hand in hand with education, re-education, and more education. Every institution within the Church and every other reasonable means needs to be employed: the pulpit, Catholic press and publishers, lay organizations, parochial schools and instruction classes, colleges and universities, special institutes, courses, conferences, and so on. The Church at large must be confronted with the same persuasive data, the same urgent motives, the same fearless self-appraisal that has convinced the bishops that reform is a divine imperative. No overt intervention of the Spirit is going to dispense with the need for a massive program that will reach into every corner of every diocese and parish, every seminary and novitiate, every convent and rectory.

We must see to it, then, that the Church in our country embraces the entire Conciliar decree: its teaching on the liturgy and its insistence on education as well as its specific reforms. When the bishops return after the Council's final session, they will be charged with the task of drawing up a directive or program of some sort to implement the broad provisions of the mother document. We can hope that they will approach this weighty task with the same confident, progressive spirit they have shown in Rome.

SPECIFICALLY, we hope that they will bring to us the complete plan for reform: directions for full participation by the congregation; clear distinction and distribution of roles among ministers, lectors, commentators, choir, and congregation; simplification and clarification of the rites; recognition of the didactic and pastoral nature of the liturgy; vernacular in all permissible instances; adaptation and experimentation, etc. In other words, we see no reason for the liturgical program in the United States to be less than that provided for by the Council. Furthermore, we hope that the bishops will reiterate for us the praiseworthy directives on promotion and education that met with such approval in Rome; these, of course, will need to be spelled out in detailed action programs. Such plans and activities to promote the liturgical apostolate will deserve and surely receive the bishops' efforts in the same full measure as the various reforms.

In the meantime, there is much that needs to be

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done. The liturgical movement seems in some respects to be experiencing a lull. Apparently, parishes are reluctant to begin or expand their participation programs, reasoning that "the Council is going to change things again, so why bother to introduce something that's on the way out?" Others—old friends of the apostolate—seem to be saying, "The liturgical movement never had it so good," as though the job were done or would somehow take care of itself now, leaving them free to move to new frontiers. If this latter attitude persists, the bishops are likely to wail, like the neglected football team, "Everybody came to the rally; nobody came to the game."

The work of the liturgical movement has not been completed; it has rather been adopted as a program for the whole Church. If ever it needed the assistance of those who grasp its objectives and implications, now is the time. If ever there was a time one could choose to be interested or not, that time has passed. To engage in the Church's ministry today necessarily means a commitment to its pastoral-liturgical apostolate.

One final point needs to be emphasized. The scope and vigor of the Council's liturgical program can be explained only in terms of the "desperate need for reform." It is true that the reforms are justified on many grounds, but the Council's urgency does not arise solely from scientific principles of liturgy, theology, history, psychology, etc. The bishops' motivation also springs from a Spirit-prompted awareness that the Church is in a state of crisis. The relevancy of the Church to the modern world shrinks daily. Contemporary civilization does not nourish itself on Christian principles. We are a minority and our influence is even less than our numbers. Men do not find much in their faith which relates to their personal and public problems in an awesomely complex society. In fact, scientific, technological, and social progress seems to push religion as we have known it further away from the center of life. Christianity does not move forward with society, giving it meaning and bearing witness to its destiny; rather it is carried along as so much baggage, a pacifier whose flavor is almost gone.

Such a crisis may seem far-removed from a Kansas convent or unreal in a New York rectory, but there is no time to take bets and wait for time to tell. The Council has decided the question and is giving us a concrete program of reform. May we prove worthy of the chance it offers.

The Legacy of a Great Abbey

Maria Laach Revisited

H. A. REINHOLD

DURING MY years as a boy in Hamburg High School I lived with the words "Maria Laach." We had countless old copies of *Stimmen aus Maria Laach,* a title, my parents told me, that sprang from the temporary ownership of the abbey by the Jesuits in the middle of the nineteenth century. Even though the Benedictines returned to their old abbey in the latter part of the nineteenth century, they did not get around to changing the title until well after the First World War. From the very fact that this magazine existed I could conclude that Maria Laach was synonymous with learning and scholarship.

Somehow in German, the words "Maria Laach" sound mysterious and over-awing. On my first visit I went there directly from Rome in 1920. The approach—one had to walk or take a horse-drawn taxi—was forbidding. The abbey is located in the crater of an extinct volcano, now filled with a rather large lake rimmed by a dense forest. If you couldn't call this setting gloomy, you would probably choose the word austere. But the spirit inside the abbey was full of life—young life. A great number of novices gave pulsating impetus to the monastic traditions of Maria Laach. It was soon evident that the Abbot, Ildefons Herwegen, was an extraordinary man. The Prior was Father Albert Hammenstede, and the tower of learning in the house was Odo Casel. My first contact with the men in the abbey, including the novices, was a pleasant one. There seemed to be an air of charity suffusing the very controlled and timed relationship a guest would have with the inhabitants of the abbey. There were certain hours at which you could see one or two at a time, but for the rest of the day they were busy being good monks, studying and singing the office.

One would not recognize the abbey church now: the extensive research in archaeology, monastic history and liturgy has been applied to the inside of the abbey.

FATHER H. A. REINHOLD, a long-time contributor, is a well-known leader in the liturgical movement. His most recent book is *The Dynamics of Liturgy.*

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In those days it was the more romantic attitude of the Middle Ages. The main altar was a gift of the Kaiser and so was the baldachino, which, when it was taken down after the death of Abbot Herwegen, was shown to be a cheap substitute for what it was supposed to be. It was one of the Wilhelmenian symbols of authority—a crown hovering over the altar—the crown protecting the altar. The civory or baldachino above the altar was supposed to symbolize the relationship between the Protestant Kaiser and his monks. The significant thing was that Abbot Herwegen refused to move it out even at the request of the community because he felt that a man in exile in Holland deserved sympathy and friendship in a world that misunderstood him.

IT WAS a great experience the first time I went to Vespers to see the abbot, at the head of his monks, majestically moving with them up the aisle to the altar to enter choir stalls in grave silence and recollection. Once they began to sing you realized that a new way of life for nineteenth and twentieth century youngsters was indicated by this service of beauty and profound biblical piety. Only then did I begin to understand the meaning of the liturgy as *Opus Dei,* the work of God. Even at that time Maria Laach was known for its interest in purifying the liturgy of outcroppings from medieval miscarriages.

Later, one of the novices took me around on a tour of the monastery and we ended in the crypt under the main altar which contained an altar facing the people. I had seen this in Rome but did not think possible outside the Holy City. The young brother had a great deal of explaining to do for me. Finally, he said that I would see it tomorrow and judge differently. At that time I was still on the side of so-called tradition. It was a new way of saying Mass but it was not authorized by Rome, and, on the whole, I held a very conservative position which astonishes me to this day. But it really happened the way he predicted. The next morning I went to the dialogue Mass and I could hardly control my emotions when I saw the priest with about a hundred novices and brothers celebrating the Mass together and going up for an offertory procession and Holy Communion. It moved me deeply and from then on I was sold on dialogue Mass and Mass facing the people.

Everything in the abbey impressed me very deeply. What I regard now, after mature reflection, as second-rate art was, any way, better than third-rate or fourth-rate art. Nowhere in the monastery did I see any cheap, emotional and maudlin pictures. Everything was in the fine dignified way of the monks. What made me completely happy was the beautiful monastic office they sang and prayed together. In those days it did not mean much for me to get up at four o'clock in the morning to pray matins and lauds. In this day and age I would hesitate to do so because halfway through the office I would probably fall asleep as a listener who had no part in the recitation. In those days I was also a straight Latinist. Latin was for me the language of the Church of Rome and had a glorious past which could never be equaled by German, English or French. That is still true today, but this view is built on non-pastoral and esthetic considerations.

I remained about a week and came back to my home town, Hamburg, fully convinced that the only place for me in this life would be the Abbey of Maria Laach as a monk of the Benedictine order. Soon I received a letter from the novice master, Father Simon, informing me that I was accepted and that I could come in April, 1922.

Before I went to Maria Laach I got permission from my parents to go to Rome again and fill my soul with the great tradition and the grand style of Rome. Just because it was Rome, I was ready to defend anything —even if it were not to my taste. The outrageous recitation of the Holy Office by the canons in St. Peter's I took to be a very worthwhile performance; I never felt that anything was wrong with this. Once I had caught the spirit of Rome, I was impervious to all criticism.

I WENT back to Maria Laach in April after the Easter vacations and joined the novitiate for a trial of my vocation. These months were enlightening for me. Most of what I learned of the liturgy and the way of thinking of the liturgical apostolate was given to me in that year. There had been small straws in the wind which blew in the canisianium at Innsbruck University, a seminary for secular priests and religious order men who were sent there by their superiors. We were fortunate in having a Father Gatterer, S.J., as our liturgy professor and for the first time in my life I learned of the unheard-of question of the reform of the liturgy. He was the first who mentioned it was unfortunate that we heard so little of the gospel and epistle in our Masses and he said it would probably be taken care of in the future. He didn't think he would see that day (and he was right in that) but he was full of hope for our generation. Father Gatterer was a man of common sense. A forewarning of what would happen to me at Maria Laach was given in the seminary where the liturgical movement (not then known as one of the great movements of the Church) was accepted.

I was now ready to become a novice at Maria Laach among all the other good monks. Father Odo Casel had just made his discovery of the *Mysterium* which he spoke to us of in his private office and about which he published a booklet. In April, 1922, I entered the abbey as a full-fledged postulant of the Benedictine Monastery. As it happened, the novices I met and the novice master were all supposed to be pioneers in every way. The abbot was struggling to form in us the right concept of St. Benedict. The prior was engaged in

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pastoral work with students and other young men in the diocese of Cologne. Father Odo Casel was a historian engaged in looking for evidence of his theory of *Mysterium*.

But the greatest thing was the general charity practiced in the house. I had been in the army four and a half years and had become accustomed there to a great many intrigues and political moves. Thus, by contrast, the revelation of the charity which reigned in the Abbey was one thing which we wanted to see completely our own.

Of course, the Abbot was a romantic. He saw monasticism in Germany with the eyes of the Cluniac Reform about a thousand years before. When he talked to us you could hear in the throb of his voice his admiration for Cluny: the beacon in the dark surroundings . . . a cultural center for its age . . . Benedictinism driven to its greatest display of the ritual riches. All of these things were deeply imbedded in the Abbot and came forth in his weekly conferences, which were a delight to listen to because he was so urbane and defended his thesis of restored Benedictinism so well and so gallantly. It was not strange to find that he was at the bottom of his heart a monarchist and had no use for the Weimar Republic. To him even the unsavory figure of William II was the inherited and the lawful authority. Of course, none of the novices or I followed him in this, but we all loved him so deeply that we almost could have done and believed anything he said.

Every morning we got up at twenty minutes to four, went to the choir and recited holy office until about six o'clock. Then we had to serve private Masses, after which we were allowed a crust of bread and corn coffee; then we recited Prime. Afterwards, we went back to our rooms to put our beds in order until nine o'clock. We then recited the prescribed hours and attended high Mass. Very soon we found out that this was not according to the ideal of the liturgy and we approached the abbot to ask if we could not go to Communion at the high Mass. He dissuaded us from pressing our wish because he told us he had to cope with the whole congregation of Beuron before he could make a change like that.

THE ACTIVITIES at Maria Laach caught the eye of the secular clergy who were quite alarmed at our dialogue Mass. Eventually somebody denounced us to the Cardinal of Cologne, Archbishop Schulte. He alerted the Nuncio, Pacelli, later Pope Pius XII. It was so dangerous to come near Maria Laach that the Nuncio turned back on his proposed visit to the abbey. But, finally the Cardinal came himself. He came prejudiced and annoyed by this innovation of the Maria Laach Abbey, but he went out so completely convinced that he introduced the dialogue Mass in his own cathedral.

The spiritual battle on the validity of the *Mysterium* was fought between the leading members of the abbey, especially Father Odo Casel and Father Simon Stricker who were defending their theory against all comers. A certain professor of one of the Catholic faculties of theology worked himself into a rage regarding the *Mysterium* and proved that it could not be right simply for philosophical reasons. Others attacked the movement because they imputed to Father Odo Casel the solution of explaining it by referring to pagan mystery cults. Of course he had done so when he tried to explain the very idea of the *Mysterium*, but he had never in his life felt that it caused the Christian mystery-sacramentum. For him, *Mysterium* was an original idea or *Eidos* of all religions, like prayer, sacrifice, etc.

In the philosophical speculation of the Middle Ages, this *Mysterium* was lost. Dom Anscar Vonier and Dom Odo Casel had to spend their lives restoring it. The ranks around Odo Casel dwindled to a few supporters, myself and Father Simon Stricker. *Mysterium* became a dirty word. Things became so bad that an article which I submitted to a respectable weekly in America was refused admission to the pages because I had assumed that Odo Casel was a theologian. Twenty years later the whole of France, Holland, Belgium, Germany and Italy discussed this very *Mysterium* and used it with visible results for their own benefit.

At the height of this struggle, I came across a remark in an Austrian magazine of theology in which a reviewer pointed out that Anscar Vonier was a better theologian to prove the justification of the *Mysterium* than was usually assumed. I ordered a copy of Vonier's *Key to the Doctrine of the Eucharist* in London and got it as fast as possible. I read it all in one night and I found the *Mysterium* and sacramentum so well based in patristic and scholastic theology that we could go on teaching and propagandizing it. I sent my copy to Father Odo Casel with the remark that now the liturgical movement and its core, the mystery of theology, had been served. This was around 1926 or 1927. I do not remember the exact date.

Casel (and Vonier) did not appeal to the Christ in glory who usually was made to do the impossible, namely, show how to become a victim again and remain the Pantocrator at the same time. Our theologians looked for the sacrifice where it was, both in Bible and mystery; at His crucifixion and resurrection. In short, the sacrament-mystery stayed within their realm of being symbols of the past, filled with the reality of the very symbolized death and resurrection. In other words, they drew no lines up to the glorified, but their lines went as the liturgy does to the past. If we do this we have, like St. Thomas Aquinas and the liturgy, no difficulty in making sense: that mystery of a deed of salvation must be symbolized by a symbol of itself, not of the glorified Christ. To give you an example of what we had to work with and what Father Odo Casel had

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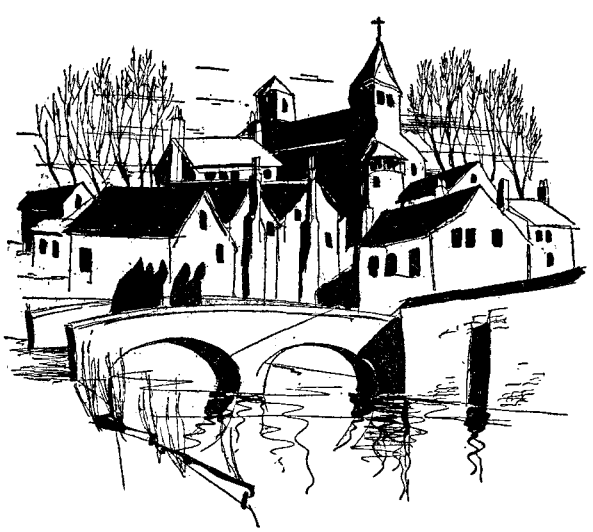
to overcome, I shall quote one theologian only who taught "that the sacrifice of the Mass consists in the fact that Jesus came down from Heaven from the glory of the throne into the little host and humiliated Himself. This humility was the act of Christ's sacrifice." This was seriously taught by a famous theologian of the middle of the nineteenth century.

Although I hinted that no man has been misunderstood so often as Odo Casel, no man has had a like influence on his enemies in the last sixty years. Of course, Maria Laach was indebted to the Belgian Benedictines and then to the sacramental school of Tübingen and the other large Catholic institutions of his contemporaries. But most of the credit goes to Odo Casel himself and his Abbot who backed him to the hilt and spoke about him and his work and spread his doctrine far and wide.

ON A RECENT visit, Maria Laach seemed to be in perpetual youth. Of course, an enormous loss has been suffered since the death of the Abbot, Father Casel. Father Hammenstede and only a few of my generation are left. Yet the flower of the new movement is always the one that is dear to those who participate in it and creates an atmosphere for their posterity to live in and fight for. My reception there was kind and attentive. It would serve little purpose to dwell on particulars.

But is that all? Should I only report on what I saw and what I felt in 1922 and again in 1962? The well-cared-for gardens and orchards, the cattle grazing quietly around the Abbey. All this has gone on for 900 years and will, God willing, go on for another 900 years. What is this living tradition which the abbots built up during the years of their careers? Why is this Benedictine spirit so singular in our day?

One answer would be that the Benedictines are not like members of other religious orders spread over the whole world. The Abbey of Maria Laach is their battlefield: they live there. they work there, they die there. All this is done with great decorum and beauty. Think of the Benedictine office as it is sung, think of the great Masses with whole congregations participating in singing and speaking in silent prayer. This, being rooted and centered in the tradition of their forebears, gives all that the monks do a *cachet* of timelessness. Basically, what the present abbot does now, he did in the novitiate. When he gets too old to work, another will take over. The unchanged and unchangeable custom and constitution is itself a great asset to the times in which we live.



When the monks changed from their homespun collarless habits to the black habit of the secular clergy, they knew what they were doing. They set themselves up as being a part of the world in which they live. The civilized way in which they live, although monks, sometimes tends to make them appear as specialists in cultural pursuit. While it may be that some of the art work is produced in singular contradiction to their life and though they may be subject to contagious diseases in art tastes, they always avoid the cheap and the tawdry. They do not overcrowd their churches and that was true in 1922 as well as in 1962. Of course, at one point the art produced at Maria Laach seemed definitely on the way down hill, but it recovered its strength. A new generation of artists, strongly influenced by Eastern ikons, may be creating something permanent. The quiet and unhurried way with which they do their work leaves a mark on the world. It is a very noticeable work of dedication. The constant contact with the holy text in choir as well as in work leaves a mark on the men who work in the monastery. As I said before, I felt a little strange during my visit because my generation is mostly gone. But this feeling was a very human one which attached itself to the dead, not to the living monastery which goes on and on.

MARIA LAACH has become a great name in Germany and the world. Even in this country the works of Maria Laach are no longer passed over in silence or with a contemptuous smile. As long as the monks can sing and pray and look after their work, and put their noses in a book and form an academic circle, so long as they can do that, they will remain in their element. It does not mean they should be restricted to the activity of their house, but it means that all they do becomes a common effort—this is the gift of the monastery to the world. The daughter of Maria Laach is Mount Saviour in Elmira, N.Y. Though at Mount Saviour the life is stricter and the connection with the age of the fathers is more noticeable in the practical carrying out of the rule of Saint Benedict, Mount Saviour has already cast a shadow around its position and more and more people go, just as they did at Maria Laach, to enjoy a few days of rest in prayer and meditation.

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The Riches of an Ancient Tradition

At a Russian Monastery

CLARENCE STANGOHR

SEVERAL WEEKS AGO, through representatives, his holiness, Paul, Patriarch of the West, celebrated with his holiness, Alexis, Patriarch of all the Russias. The occasion was the golden jubilee of the Russian Patriarch's episcopal consecration. These historic and holy festivities took place, appropriately, on historic and holy ground: the Monastery of the Holy Trinity, founded by Saint Sergius, forty miles northeast of Moscow, at Zagorsk.

Saint Sergius, whose baptismal name was Bartholomew, and of whom an old monk predicted he would do great things for the blessed Trinity, is the foremost hero both of the Russian church and of the Russian state. Even today, Russian Communists, no less than Russian Christians, insist that the Holy Trinity Monastery at Zagorsk be on the tourists' "must" list.

It was Saint Sergius who, towards the end of the fourteenth century, advised Dimitry, grand prince of Moscow, that the time was ripe militarily to throw off the Tartar yoke. Thus, as Sergius had predicted, Russia won her Yorktown, September 8, 1380, on the field of Kulikovo. Upon his death, Sergius was canonized by the Russian church and by the Roman Church as well. Thus, today's Vatican representatives at Zagorsk venerate at a shrine considered no less holy by Catholics than by Orthodox.

The day after Yuri Gagarin made his history-making flight into space, I had the chance to visit the Holy Trinity monastery. Liturgically, the time was perfect; it was Easter week for Byzantine Christians, both Orthodox and Catholic. While Gagarin orbited at a spectacular speed, on the ground we moved at a somewhat different pace. It took us several hours to make the forty-mile trip in an unbelievably reluctant bus. All that occurred during that journey is a saga in itself.

As one comes from Moscow, the monastery is on the other side of town, right on the outskirts. Half-way through Zagorsk, the complex of monastery building suddenly appears on the left. Although the white and red bell tower, which looks like a half-Italian, half-Spanish creation, soars highest of all the buildings, the eye is magnetically drawn and fastened to the many-colored, onion-shaped domes of the various churches and chapels. (The relative size, arrangement and even coloring of domes have theological significance in the Byzantine rite.)

Toward the end of Zagorsk's moderately winding and bumpy main street, a sharp turn to the left brings one into the parking lot in front of the monastery gates. Our Communist guides lead us enthusiastically, but somewhat self-consciously, onto the monastery grounds. As soon as one enters, he is somehow compelled to turn around; and there, above the entrance, much as one finds over the holy doors of ikonastases within Byzantine churches, sacred ikons stare directly at the visitor, and at the same time gaze off into eternity. This is the invariable effect of good ikons. Despite the vicissitudes of the past and present, these holy images impart to the pilgrim that tranquil yet firm assurance which is so conducive—if not essential—to an appreciation of what these hallowed grounds and holy buildings are all about.

IT IS APRIL. Snow and ice are still everywhere, but under the encouragement of a friendly sun, they are melting into rivulets that sparkle, like Easter water, with promise of better things to come. Nothing is shabby. Walls of all the buildings glisten in the dazzling sunshine in vivid white, green, cream, blue and red. Variously-shaped domes, some all one color, others with symbolic designs added, are topped with crosses of gleaming gold. A few of these crosses are of the simple, Latin design; others are Byzantine, and some of these are shown piercing a prostrate crescent to symbolize Orthodoxy's eventual triumph over the Turk.

As one walks into the grounds, to the right and about a block away, stands a relative rarity in Russia these days: an Orthodox seminary. Farther up your path, but still to the right, is the largest church. Almost in front of that church is the free-standing bell-tower bereft now of its bells. This is the only disconcerting feature of the monastery. Crows by the hundreds cram the tower and fill the air with their incessant squawking.

Directly in front of the visitor, but some distance away, is the small, simple, white-domed chapel built over the holy well sprung, as they say of Lourdes,

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miraculously. Still beyond this chapel, and a bit to the left, stands a buff-colored church. It is the most sacred of all, for it enshrines the body of Saint Sergius. Finally, to the left is a long, ornate building, topped at the near end by spires which share features of the Byzantine dome and the Latin steeple. Despite the riot of other colors on its walls, green dominates. It was formerly the refectory, now converted into a church. About half-way up its walls is a wide, unique balcony running almost entirely around the building. Breath-taking processions move along this ramp.

We walk down to a point between the chapel of the holy well and the entrance to the refectory-church. While we pause a moment, our Communist guide runs to a nearby building to get the monk who is to show us around. He turns out to be a most scrubbed and manicured monk, of medium height, weight and build. He wears the familiar, round, brimless headpiece with extra black cloth flowing down the sides and back. This is the distinctive mark of the monk; Byzantine secular priests, both Orthodox and Catholic, are not, I am told, entitled to wear these. This monk's dark brown beard, though full, is just modest enough to enhance his urbanity. His glasses sparkle. His black habit looks fresh from the cleaners. Around his neck is the typical gold Russian chain from which hangs the typical gold Russian cross. No question—he reflects the image of the new-generation Russian monk.

THERE ARE FEW other people outside, but when the monk takes us into the refectory-church, we find it jammed with worshippers. We barely get in the door. It is impossible to work one's way through this tightly-packed throng. Fortunately for us, Americans are, as a general rule, a bit taller than Russians, and so we can see, over their heads, some of the Divine Liturgy as it unfolds. Our priest-guide takes one look, turns, and promptly leads us out. He is reticent, soft-spoken, and his dark eyes are the sad-joyous, eternity-piercing eyes of the ikon. He shows no inclination to exhibit his impeccable English.

Without telling us where we are going, he next leads us into the nearest church. The haunting harmony of Byzantine worship fills our ears. Like Kiev's envoys of old, we are profoundly moved. Suddenly, the singing stops. A priest intones a short antiphon. The congregation bursts out again into increasingly enthusiastic singing. (My students and I were to experience this identical beauty a year later, during Christmas vespers, in the Ukrainian-Rite Catholic Cathedral of Saint Nicholas, in Chicago.) Innumerable ikon lamps and votive candles of the faithful flicker everywhere and in every color. The rapturous scent of strong, rich incense purifies the air. Instinctively, we realize that we are near the tomb of Saint Sergius. Without a word, the monk leads us forward. No doubt now: there, off in the right corner of the front of the church, stands the sacred shrine. Its gold, glass, crystal and highly-polished brasses, are alive with the subdued reflection of the hosts of glowing candles. One monk does nothing but care for the votive tapers of the pilgrims. A priest near the tomb leads the people in liturgical song. All are utterly oblivious to us. The tomb of Saint Sergius haunts me. It calls me back again and again throughout the day. The saint is not dead there, he lives there.

We are told two conflicting stories: one says that worship has gone on continuously at this tomb, day and night, from the moment Saint Sergius was buried here centuries ago; another version maintains it was briefly interrupted after the Russian Revolution. I look at the monk-guide, point to my camera. He nods. Thus I gratefully make color slides of this tomb which I have never seen pictured before in any medium.

The monk takes us next to the largest church. Unlike the others, it is well-lighted by the clear-glass windows of the many domes. The ceiling rises to a dizzying height. The ikonastasis, in correct Byzantine style, soars to the ceiling and runs the entire width of the church. Except for the ikons themselves, it is covered with gold. In the back of the church, in one corner, are many tombs of prominent Russians, clerical and lay. The glossy brass tops of the tombs, each with an embossed cross, tells of the person whose body awaits there the Resurrection.

COMING from this church, our monk leaves us, and everybody is on his own. A friend and I go to the chapel of the holy well. Where the water gushes freely from a spout, a man in his forties washes his face and neck while his nine-year-old son looks on. The actions of

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this pilgrim reminds me of those who venerate the various shrines in the Basilica of Our Lady of Guadalupe in Mexico. If, however, water is to be taken from the chapel, it is first blessed by a priest who, equipped with stole, holy water and incense, stands patiently on duty. Unmistakably, this teaches the practical difference between "blessings" based on private revelations and the official, liturgical blessings of the Church.

Then word spreads that our American group is invited to tour the seminary. Here we see not only the depiction of the liturgical history of the Russian church but, to our surprise, copious exhibits of Latin-Rite Catholic devotional statuary, liturgical vestments and equipment. We are ashamed at the shoddy showing which our sentimental statues make in comparison with the theology-inspired ikons of the Orthodox. However, we reluctantly point out that Orthodox in certain places, and especially those who returned to the Latin obedience, particularly their progeny in the United States and Canada, fell victim, no less than the Latin-Rite, to the lopsided naturalism of the Renaissance and to the anemic, sentimental clichés of *devotio moderna.*

Returning to the central plaza of the monastery, we see Orthodox prelates making their way towards the large, green church with the unique balcony. Pilgrims tell us excitedly that an Easter procession is about to begin. As for the bishops and priests, not one of them is in a hurry. Not far from the gates, a group of young American Catholic men speak in French with a Syrian Orthodox bishop and his entourage. His headpiece, unlike the Russian, is minus the veil and thus looks something like a Shriner's fez. The delicately colored, oval medallion of the *theotokos,* the God-bearer, contrasts with his bushy, grey beard. He is astonished and delighted when the American youths ask him for his blessing. He gives it with a pleasant chuckle. Several yards away, a Latin-Rite Catholic priest from England, talks most earnestly with Orthodox priests from Russia and other lands.

THEN FROM AROUND one corner of the refectory-church, high above us, on the ramp balcony, like ancient warriors in battle array, the front of the procession appears. It halts as all echelons move into position. It is a thrilling, dazzling sight. Crosses, banners and ikons, eager to go, are held victoriously aloft against the deep blue sky. Since the Russian church does not have the liturgical color restrictions of the Latin, her processions are much more varied and colorful.

Suddenly, the procession begins to move towards us. The magnificent, deep-throated polyphony of a fast-paced Easter hymn fills the sky. *Christos voskrese!* Christ is risen! I am amazed to see the procession move so swiftly, like Christ bursting from the tomb. Ordinarily, to Byzantine Christians, rushed worship is no worship.

As contrasted with Ukrainian, the Russian vestments stick up in back, and the low-sitting, crown-shaped, bejewelled mitres of the Russian hierarchy seem to envelope each bishop almost completely. Just the eyes, nose and beard are visible. Thus, hard though it is to explain, the subtle mysticism of this worship is enhanced.

The procession stops abruptly. A stir is made similar to getting ready for the gospel at a Latin-Rite solemn Mass. We listen to a short reading. Then a bishop, in all his Byzantine majesty, blesses the crowd below in several directions, in the manner of our Easter vigil, with the new Easter water. The procession re-forms, moves off, stops. Another reading, another blessing. Russia's patriarch, Alexis, we are told, is in the monastery but he is sick, and therefore cannot lead the paschal festivities.

When all is over it is time for us to go back to our buses for the return to Moscow. As we are leaving, we see pilgrims coming up to an ancient, ancient monk. They ask for his blessing not by words, but with the traditional gesture of a Russian pauper begging for alms: one hand is cupped upwards, resting on the open palm of the other. The faithful bow very low indeed before this holy priest. His long hair, which has never known a scissors, and his noble, silver beard make him look like a meek Moses. With cosmic calm and gentle love, this venerable patriarch imparts Christ's benediction.

Contemplating all the implications of this day, one recalls the ancient Russian adage, "God sees all, and waits." Perhaps it was such waiting that brought representatives of His Holiness, Paul, to the jubilee of His Holiness, Alexis.

Deer in the Surf

(Olympic Peninsula, 1957)

Her tracks were what astonished us at first.
Down by the surf, looking toward the sea,
What was that deer about? What did she see?
From green of trees, rushing to be immersed
In paler green, we'd come with turn of dawn.
So she, with other purpose, and otherwise,
Found the shore where twisted driftwood lies.
We thought, but got no good conclusions drawn.

The hounds she knew were of a different kind
Than grumbled in our chastened blood. Some chance
Encounter, a forest shadow out of place,
Loosed the flashing hounds within her mind,
Spread those great eyes wide with frightened grace,
And struck the forest to her maddened dance.

CLAYTON LONG

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Birth Control and Public Policy

A FEW WEEKS AGO in this space I suggested that Catholics needed to do some homework on the subject of birth control. This week I'd like to make a beginning on my own.

The issue, I would emphasize, is birth control and public policy. I am not talking about the recurrent hopeful whispers that may be there is a "way out" on the traditional Catholic position in this matter. This I regard as a matter for theologians; it is certainly outside of my competence. What concerns me is the position Catholics should adopt on the issue of birth control as public policy, either when it involves a positive ban by the state, as in the case of Massachusetts and Connecticut, or when it arises in connection with municipal hospitals and welfare programs.

In such discussions we must, certainly, distinguish always between civil and moral law. Catholics believe artificial contraception to be a violation of the natural law; that is the traditional position. Yet we do not imagine that all provisions of the natural law can or should be enforced by the civil code.

A primary question here is the question of practical wisdom. To pass a law for which there is no public support is foolishness. In the case of artificial birth control, Catholics stand more and more alone. Quite clearly there is no consensus to support a ban on the distribution of contraceptives to married couples. Such a law would be unenforceable and would tend to lead to contempt for all law.

Following this reasoning, the law of Massachusetts which prohibits the sale or dispensing of contraceptives is, as I see it, a bad law, strictly in Catholic terms. In fact, of course, the Massachusetts law was written during the period of Protestant dominance, and I take it as significant that Catholics in this country have never introduced similar legislation, even in areas where their numbers are very great.

Why, then, do Catholics continue to favor keeping the Massachusetts law on the books? One big reason, I suspect, is that some Catholic leaders fear lack of support for the bill will be taken by Catholics as indicative of a weakening in the Church's traditional position. With me this argument carries very little weight. I think it is quite possible to drop our opposition to the law's repeal, while still making clear that the Church continues to forbid artificial birth control.

The Connecticut law is an even more extreme example, for it not only bans the sale and distribution of contraceptives but makes their use a crime. Such a law is clearly unenforceable unless the state is to monitor every bedroom in Connecticut. In any case, to concede to the state such power in the most intimate of human relations seems to me very dangerous; on this ground alone I would favor repeal. I am unable to understand why the Catholic bishops of Connecticut recently came out for retention of the law.

At the same time it strikes me as good public policy to restrict the sale of birth control devices to the married. Legislation to prohibit the advertising of contraceptives and their ready access in slot machines and the like would therefore seem to me good law, and here I think reasonableness by Catholics on the larger issue would lead to support of this moderate position by the majority of the population. This would be an eminently practical move, for in fact the laws of both Massachusetts and Connecticut are pure formalities for most people, since I am told that the present laws are widely disregarded and that contraceptives are readily available.

It would seem, then, that government should be neutral in this matter on which no consensus exists; it should neither encourage nor forbid birth control. This is, I think, good public policy as far as it goes. But where it may run into a snag is in connection with city or state welfare programs. That's where the going gets sticky.

Governmental neutrality is based on the idea of respect for conscience. But where the person living on municipal welfare is concerned, the question of freedom is a knotty one. There are people who have ten or twelve children one after another while subsisting on welfare, simply because they know no way of preventing or spacing births. This does not necessarily promote human dignity or protect the welfare of the children involved.

Yet the other side of the picture is not attractive either. How free is a family on welfare if a case worker "suggests" that it has enough children and that the services of a birth control agency be sought? No matter how careful social workers might try to be in such a situation, the suggestion of coercion or terminated benefits would be bound to rise in the background. I do not see how this could be avoided.

Perhaps, then, the solution is for the government to stay out of the family planning picture entirely, but for the churches and voluntary agencies to make yeoman efforts to see that welfare families really do have freedom of choice. Let those who believe in artificial contraception operate their clinics; let Catholics in turn intensify their efforts to perfect the rhythm system and set up their clinics. In this way every man could follow his conscience, and we would keep government out of this very sensitive area. This may not be a perfect solution, but at this point I doubt very much that there is one.

JAMES O'GARA

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A Broadening of the Base

Montreal: Faith and Order

GREGORY BAUM

BEFORE ATTEMPTING to evaluate the Faith and Order meeting which took place last month in Montreal, the Catholic observer will acknowledge with gratitude that this was a place where the Holy Ghost was at work reconciling Christians. To see hundreds of delegates representing Churches with doctrinal positions ranging from Russian Orthodox to Chilean Pentecostal, peacefully trying to formulate their common Christian convictions, convinces one, despite the limitations of the result and the sluggishness of the human mind, that a Faith and Order meeting is a celebration of the Spirit, the Reconciler of men. While Faith and Order does not embrace all Christian Churches, the spirit and attitude of the movement remains open to all Christians. It is neither a party nor a clique. It does not form one group of Christians in opposition to any other, since its concerns and deliberations include all efforts towards Christian unity, even those of Churches which do not belong to the World Council.

Faith and Order is a department within the World Council of Churches. It is concerned with sacrament, order and doctrine, and for that reason has always been the place where Christians interested in theology and liturgy have been most active. Its role within the World Council is to recall the importance of doctrine and sacrament, and to reflect on the unity which is Christ's gift to his people as the ultimate aim of all the Council's activities.

Until the Third Assembly of Faith and Order at Lund, Sweden, in 1952, the theological activity of the movement consisted mainly in comparing the teachings of the various Churches. This helped to increase mutual understanding between Christians and led theologians to express the position of their own Churches in ways that outsiders could grasp. With Lund, however, a new method came into existence. Instead of comparing various Christian doctrines, the delegates from the different Churches tried to formulate, in an original way, the convictions they held in common. This was not an attempt to reach the lowest common denominator, nor was it an effort to achieve a compromise in matters of faith; it was rather a creative theological endeavor to delve deeply into the faith of one's own tradition in order to discover how far one can accompany other Christians in their doctrinal positions, even while remaining perfectly loyal to one's own. This method was quite successful. It was discovered that the Churches did not differ as much as they had thought. Many apparent conflicts were removed. Other differences were seen to be related to divergent views of the most central Christian mystery, the person and the work of Christ.

The method of Lund was regarded by many members of Faith and Order as an acquired good which was meant to stay with them. The creative theological work (in which, incidentally, Catholics were involved) had produced statements of doctrine which were accepted by all as expressing the Christian Gospel and also regarded as true challenges demanding a still deeper penetration of the Christian mystery and the renewal of the Christian life in all the Churches. It was the general hope that this method would bear fruit again at Montreal.

THE WORK OF the Montreal Conference however was really more complex than had been anticipated. More Churches participated than ever before. The Orthodox Churches were strongly represented through Greek and Russian delegates, and several evangelical groups sent delegates or observers for the first time. It is not surprising, therefore, that the consensus and the mutual understanding which had been reached at Lund and in many of the smaller Faith and Order commissions could not be taken for granted in a world-wide meeting where a good number of the delegates were not acquainted with the theological tradition of the movement. Not all delegates had a profound understanding of the various confessional positions represented, nor did they all have the intention of contributing to the formulation of common teaching. Some delegates showed a tendency to insist on their own viewpoint. Instead of stating the faith of their Church only to the degree that a common conviction could be reached through dialogue, some delegates who had not learned this technique at previous Faith and Order meetings simply asserted their own confessional position. One

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had the impression that the older Faith and Order approach of comparative theology, each one explaining his own position to the others, would have been useful in Montreal, but the desire not to stay behind the Lund conference prevented this method from being considered seriously.

There was another factor which made the work of the Montreal conference difficult. In attendance for the first time were representatives of the critical school of biblical studies, often associated, however loosely, with the name of Rudolf Bultmann. These scholars had never been in touch with Faith and Order, and the preparatory studies and documents had not taken into account the positions of this growing, ever-evolving school in Germany and other parts of the world. Faith and Order had developed a theological language based on the Scriptures in which communication was not only possible but fruitful, and it was in these terms that the preparatory studies for the Montreal Conference had been written. This approach, which had for long represented an ecumenical consensus, was rejected in the critical exegesis brilliantly proposed by German scholars at Montreal.

Conflict became apparent especially in the first of the five sections at Montreal. The first section was to deal with the relationship of Christ to the Church. Two study commissions, one European and the other North American, had elaborated theological studies which were to serve as an introduction and general orientation. The German exegetes objected to these studies, protesting in the first place, against any kind of cosmic Christology. If Christ was Lord, this could only mean that he was master of the individual conscience, and any reference to the lordship of Jesus over the world—an idea which is both traditional and greatly emphasized in the Faith and Order movement—could only express the influence of Christ on the world through the conscience of those who believe in Him. In the attempt to express the Scriptural message in a language meaningful to modern man, the cosmic, ontological, or objective aspect in the Scriptures was reduced by these scholars into terms of the existential order. Christian doctrine is not to be regarded as a statement about reality *as such*, but about reality *for me now*.

THIS REACTION against the ontological dimension of the work of Christ led to a second protest. The German exegetes at Montreal refused to regard the resurrection of Jesus, and the Church's share in this salvational event, in traditional terms. Christ's resurrection announced the victory in His obedient servanthood and suffering; and the only share Christians and indeed the whole Church have in the victory of Christ is the courage to serve the world and the freedom to rejoice in the humiliations of earthly existence. These scholars are unwilling to regard the people of God in this world as being in any sense a sign proclaiming the victory of Christ. There is no unity, no universality, no holiness, no conformity to apostolic doctrine in the Church to vouch for the triumph of Christ over the sins and divisions of the world. In the eyes of these scholars, to attribute any superiority to Christians in terms of grace or virtue is to fall prey to a false theology of glory. The action of God in this world can never be discerned with security: all we have, they would say, is a theology of the cross.

The conflict between the traditional Faith and Order approach and this new tendency was so keen that the report of the first section did not have much positive content, at least when measured in terms of the study documents which had been prepared for the meeting. Many of the great ecclesiological themes were completely by-passed. The Church was called "the new creation" in as much as she is the body of the crucified and risen Lord, but this only meant that she is the community of men called to obedient service and to suffering in this world and made courageous and free, by the resurrection, to walk this way of servanthood.

We may ask the question why the influence of the Orthodox was not greater in this first section? Why did they not insist more vigorously on a traditional ecclesiology? The answer is presumably to be found in the fact that the Orthodox theologians were more deeply concerned with another chapter of section one in which the theological significance of the World Council was being studied. It is well known that the World Council had from the beginning rejected the idea of being in any sense a Church. It had asserted repeatedly that it did not regard itself, nor intended to be, a Super-Church. The declaration of Toronto (1950) spelled out this assertion in detail. It made it quite clear that the World Council was simply a fellowship of Churches serving them as a place of free association and dialogue aiming at unity and common action in the service to the world. All Christian Churches were free to belong to the Council, even if they did not regard other member Churches as Churches in the true sense. All that was required was that a Church regard the other member Churches as possessing elements of the true Church. On this basis, the Orthodox Churches, who regard themselves as the true Church of Christ in this world, were able to take part in the World Council.

Since that time, however, the World Council has had the deeply moving experience of serving the Lord in ways in which each Church by itself could not act: by offering to Him united action in social service as well as the spiritual union of common prayer and solidarity of witness. The question was raised, therefore, whether the World Council, though by no means a Church or a Super-Church, did not in fact exercise some functions which were properly ecclesiastical, such as the common confession of Christ, the encouragement of

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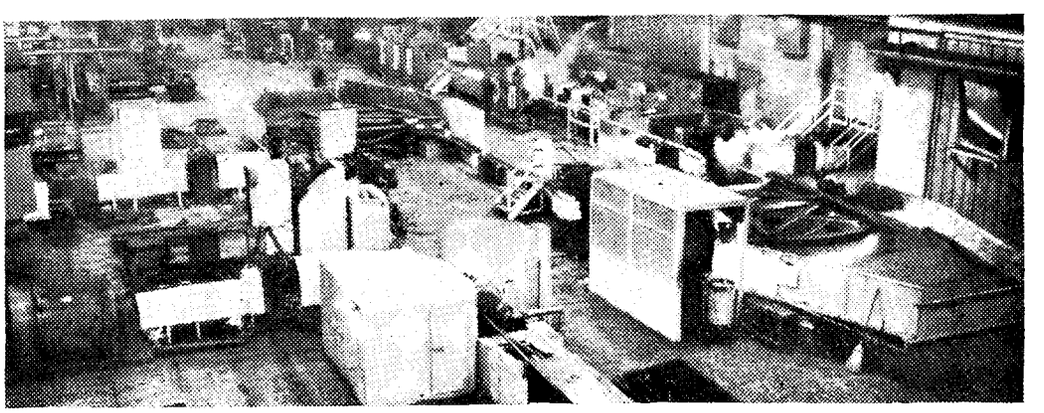

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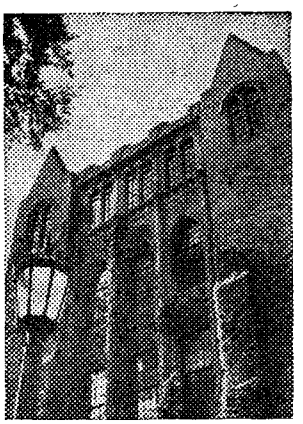

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common worship and the serving of the poor in the name of Christ. Many Protestant Churches which had been isolated in the past have experienced in a new way unity, catholicity, and apostolicity in the World Council. Is it possible, therefore, to attribute to the Council a certain ecclesial or churchly character?

THE ORTHODOX were disturbed by this tendency at the Faith and Order conference. They understand the presence of the Church not only in terms of God's action producing worship and service in his people, but more especially in terms of God's institution, through which true worship is made possible in the eucharist and through which true service is perfected in holiness. To attribute an ecclesial character to the World Council would go against the Orthodox self-understanding of being the true Church of Christ in the world. Since their opposition in this discussion was strong, they prevented the new tendency from asserting itself at Montreal. The Toronto declaration of 1950, therefore, still remains the authentic expression of what the World Council is and intends to be.

It is evident that, from the Catholic viewpoint, the insistence of the Orthodox in this issue was a good thing. Attributing to the World Council an acclesial character would have closed the door to greater Catholic participation in the future. It might also have created a danger of leading the World Council into a self-understanding of being in some way a counterpart to the Catholic Church. Until now there has never been a tendency in the World Council to regard the Christian unity it strives for as a unity without Rome. The Council remains basically open to all Christian Churches.

At the same time one must appreciate that for Protestant Christians who think of Church above all in terms of "event" or divine action, it was a great disappointment that so little advance was made in the self-understanding of the World Council. We must acknowledge that, through this Council and the dedication of the men involved in it, God has done wonderful things in the midst of his people. Are Christians not insensitive to the signs of God if they refuse to acknowledge the instruments through which he touches them, that is, if they refuse to recognize the churchly office of the Council? The disappointment was particularly great among the men who are most closely associated with the World Council, great Christian men, dedicated selfless, deeply involved in serving the unity of Christians, who dread the idea of regarding the World Council simply as an organization, an agency for dialogue, and who feel that unless an ecclesial character is attributed to this Council it will be constantly tempted to become a bureaucracy. It is to be hoped that a language will be found by which the divine action in the Council is joyfully acknowledged while the pro-

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visional and prophetic character of this Council is expressed in terms which do not threaten the uniqueness of Christ's Church in the world.

THERE WAS another tendency of contemporary Protestant thought which made the work at Montreal more difficult than had been anticipated. This tendency was present in modern German exegesis as well as in other schools of theology. It is a new concern with what is called *secularity*. Many Christians feel that traditional theology has alienated them from the world in which God meant them to live and to work. They believe that Christian doctrine as it is customarily taught sounds irrelevant to modern man, and that it is therefore the urgent task of theology to lead Christians into a new solidarity with mankind and the secular world, to break down the barriers of separation, and to assert in a convincing way that if the Christian has anything over and above the non-Christian, it is a call to serve the world.

This tendency was quite strong in the first section dealing with Christ and the Church and the third section dealing with the ministry in the Church. A good number of delegates felt an impatience with a theology reflecting on the Church as if this was some kind of narcissism. Any proclamation of the special gifts of Christ to the Church such as sacraments, Gospel, or ministry, was regarded as irrelevant if it did not bring to light God's action in and for the world. This tendency in itself would not have made theological dialogue difficult, since it raises a problem which is real and present in all of contemporary theology, including Catholic thought. What made dialogue difficult was the passion with which this view was proposed. Some delegates regarded Faith and Order reports as sermons preached to the Churches announcing to them the word they need in their present situation, and they were impatient with the traditional Faith and Order concern to give expression to common Christian teaching as a challenge to all the Churches. The conflicts which arose in this area were psychological rather than theological.

The positive work of the conference was done in the second section dealing with tradition and the fourth section dealing with worship. As a matter of fact, much more is said about Christ's relation to the Church in these two sections than in section one which set out to treat this subject specifically. While the report of the first section said nothing of the Church as the true Israel in which God's action in history finds its fulfillment, the report of section two begins with this basic principle: God has revealed himself to Israel under the old covenant and finally in his Son Jesus Christ. As this life-giving revelation was handed on in Israel prior to the coming of Christ, so after His coming the new life *is* handed on in the Church, guided by the Holy Ghost, to be the stream of Christian life in community carrying forward and elucidating the Scriptures, in which

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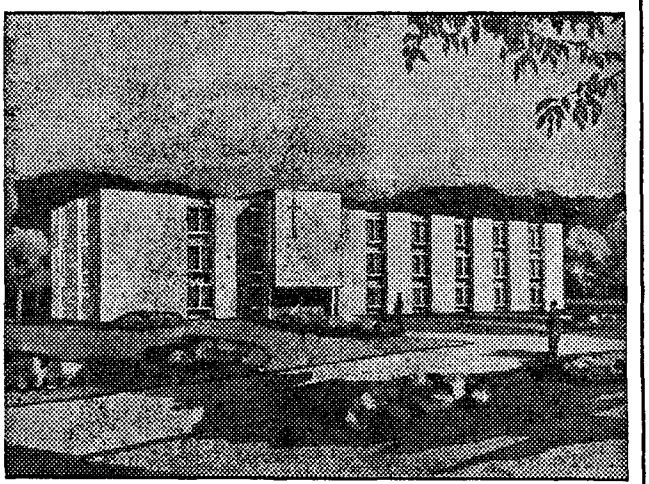

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Christ comes to us. He comes to us not in Scripture alone, but in all the authentic manifestations of the Church's life. In the words of the report: "We exist as Christians by the Tradition of the Gospel, testified in Scripture, transmitted in and by the Church through the power of the Holy Spirit."

WHAT HAS happened in the Christian world that a notion of tradition is being worked out in which Catholics and Protestants come close to one another? We have here undoubtedly an area of ecumenical triumph. Catholics and Protestants have recognized that their understanding of tradition and its relation to the Scriptures has largely been colored by polemical preoccupations. While in our time Catholics have rediscovered that tradition is the total life of the Church in which the Scriptures hold the central, fontal, and normative place, Protestant theologians have admitted that the Scriptures are never read in a vacuum, but have from the beginning been surrounded by the faith and practice of the believing community and continue to be handed on in this way. Protestants have become aware how greatly the Scriptures themselves reflect the tradition of the early Church and how much their own understanding of these Scriptures is determined by later tradition, especially their own confessional histories. While Protestants always had a doctrine of the Holy Spirit as the illuminator of the single believer, they have now begun to reflect more profoundly on the guidance granted by the Spirit, in understanding the Scriptures, to the mind of the whole community.

The report of the second section may have important consequences in the life of the Churches. While it says nothing that is new to those who are familiar with recent developments in Protestant thought, it underlines in a singular manner the consensus of theologians on a vital issue. The report may prove a happy antidote to a certain Protestant temptation to regard theology as a professorial or academic task, separate from the life of the community.

The report of the fourth section on worship presents a notion of the Church in harmony with the teaching of section two on tradition. The worship of the Church includes all of the Church's essential acts. It is there that the Scriptures are proclaimed, there that God speaks to his people, there that the minister preaches the Gospel and celebrates the sacraments, and it is there that the people respond to their Lord in songs of faith and joy. This common thanksgiving sums up the essential life of the Church which is to receive the mercy of God, to acknowledge it in gratitude, and to respond to it with perfect obedience. This is why the main worship is *eucharistia* which means thanksgiving.

Recent Protestant (and Catholic) theology has discovered anew the central role of worship in the Church, and it is to be hoped that the consensus of Montreal

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will exert stronger influence than learned books on divinity schools and seminaries to spread a deeper understanding of the salvational significance of the liturgy. In this fourth section on worship the close connection between the ecumenical and the liturgical movements became apparent. It may have convinced the delegates that the quest for unity is not only a theological inquiry or a negotiating venture but rather a movement of renewal in all the Churches.

From this brief account it appears that the results of the Montreal conference were uneven. This was, in fact, the common conviction. The question was raised whether the method of elaborating reports in the hope of formulating a significant consensus and thus pushing forward the theology in all the Churches was still fruitful. Can one really produce such statements in two weeks? Will they be truly representative? Will they not be too ambiguous to be really valuable? It has been recognized that Faith and Order has entered a new stage where some of its basic methods must be reconsidered.

It would be wrong, however, to regard Montreal as a failure because it was no step ahead from Lund in the direction of greater orthodoxy. Faith and Order, after all, intends to embrace *all* Christians in a creative dialogue, and it would be quite useless to elaborate a theology in which one group of Christians understand one another if another group was thereby alienated and confirmed in its isolation. There is no doubt, then, that the entry of new Christian Churches into Faith and Order at Montreal was a step ahead, even if some of the positions on which the movement had concurred in the past were again questioned.

THE SCREEN

Summer of Our Discontent

PERHAPS THE MOVIE studios think their customers will come anyway, so they don't have to bring out their best films in summer. This is too bad, because if the moviemakers really tried, and if they released some of their best products during the hot weather, they could very likely win friends and influence prospective fans who go to the theaters only to escape the high temperatures. In any case there has been a plenitude of movies this summer. Here's a hasty rundown.

Toys in the Attic is a sort of Hollywood version of Lillian Hellman's play concentrating on a gone-to-seed Southern family. Its story about two sisters doting on their ne'er-do-well brother was hard enough to take on the stage, but it did have a certain tragic dignity. In the realistic cinema medium, this talky, over-wrought melodrama becomes almost silly. Although Wendy

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Location: Nazareth College of Kentucky, a resident college of liberal and fine arts for *women,* is located at Nazareth, Kentucky, on U. S. Highway 31E, approximately 25 miles south of Louisville. It is conducted by the Sisters of Charity of Nazareth, an American Congregation, now in the 151st year of its foundation.

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Enrollment: The present enrollment of approximately 450 resident and day students represents 29 states and 19 foreign countries.

Curriculum: The curriculum includes programs leading to the B. A. in liberal arts, the B. S. in the professional fields of Art, Business Education, Elementary Education, Home Economics, Medical Technology, Music Education, Physical Education, Speech (inclusive of Dramatics and Speech Therapy), and the B. M. in Instrumental Music.

Admission: Applicants for admission must present sixteen units from an accredited high school, be recommended by the high school principal, and make a satisfactory score on the Scholastic Aptitude Test of the College Entrance Examination Board.

Annual Fees: The comprehensive charge for tuition (exclusive of private lessons in music), board, room, and incidental fees, is $1400.

The College will supply upon request details concerning scholarships, loan funds and work opportunities.

Housing: A modern residence hall offers every facility for lay students with its single and double rooms, formal and informal lounges, recreation center, and outdoor patio. Religious students are provided for on the upper floors of the administration building.

Significant Aspects: Nazareth College of Kentucky is rich in tradition, being one phase of the development of the historic Nazareth Academy, an institution now in its 150th year of uninterrupted service, not only to the nation but to the world. On this campus, students from the five continents of the world and from every race live in mutual love and harmony, an impressive testimonial to the unity of mankind and to the universality of the education system of the Catholic Church.

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Hiller, as the elder and wiser sister, and Geraldine Page, as the neurotic driven to desperation by her yearning for her brother, turn in moving performances, Dean Martin, as the weakling brother, and Yvette Mimieux, as his pretty, slow-witted wife, are sadly miscast. If *Toys* proves anything, it is that some stage plays, no matter how well-meaning and highbrow, had better be left in the attic, not turned into playthings for moviemakers.

Donovan's Reef, in producer-director John Ford's new movie, is the name of a saloon owned by John Wayne on a South Pacific island where Wayne and a couple of buddies (Lee Marvin, Jack Warden) have been trying to escape from civilization ever since World War II. Wayne's casual aplomb is thrown off kilter with the arrival of Warden's attractive, proper-Bostonian daughter (Elizabeth Allen) while Dr. Warden is away treating patients on another island, so Wayne poses as the father of Warden's three half-Polynesian children. That's practically all there is to the plot, except for the straightening out of relationships. Ford, who has admitted his picture is really a spoof, decorated it with a lot of brawling, fisticuffs, horseplay, sentimental scenes, as well as Dorothy Lamour in a muu-muu and lovely Technicolor shots of Hawaii. In spite of the film's excessive length, some of this is rather entertaining, but it seems a shame for a master director to waste his great talents on such trivia.

Rashi and the Christian Scholars

by Herman Hailperin

THE PRODUCT of 25 years work, this book illuminates the field of intellectual relations between Christians and Jews as revealed in the biblical commentaries of Rashi, a French Rabbi, and Nicholas de Lyra, a French Franciscan. These great scriptural scholars brought Jews, Catholics, and Protestants to a deeper understanding of the Old Testament, their common spiritual heritage.

Prefaces by Prof. George B. Fowler, Rabbi Louis Finkelstein, and the Rev. Eligius M. Buytaert, O.F.M., discuss the scholarly and theological significance of the book.

September, 1963 ***379 pp. $15.00***

University of Pittsburgh Press

Pittsburgh 13, Pennsylvania

Murder at the Gallop is not top-drawer Agatha Christie or cinematic murder mystery at its best, but it does have that wonderful Margaret Rutherford as the sleuthing Miss Marple. She puffs, spouts, blusters, and is an utter delight as the corpses pile up. Although surrounded by a good cast that includes Robert Morley and Flora Robson, Miss Rutherford is the whole show; and even when her vehicle is second best, she's tops.

The Thrill of It All teams James Garner and Doris Day as a husband and wife whose marriage is about to go on the rocks when her job doing soap commercials on TV and paying 80-thou-a-year becomes more important and time-consuming than his really worthwhile work as an obstetrician. The comedy has its amusing moments, but overworks the slapstick.

For Love or Money consists mostly of unfunny nonsense in which Kirk Douglas is hired by wealthy Thelma Ritter to find suitable husbands for her three wacky daughters, Mitzi Gaynor, Julie Newmar, and Leslie Parrish. Although this so-called comedy has a handsome color production, its script is so mediocre that the cast hasn't a chance and shouldn't have been caught in this trap for love or money.

A Ticklish Affair is a nice, old-fashioned, sentimental comedy for audiences who don't have to have risqué dialogue and situations to be amused in the theater. Shirley Jones, as a Navy widow with three little boys, is determined not to marry Navy again. She wants her kids to have a permanent home. It takes an astronaut-type rescue of one of the boys to convince Shirley that her sons need a permanent father more than a permanent home. This plot is no world-beater, but the lines are amusing, and the cast is fine throughout the whole funny thing.

Marilyn, which has excerpts from fifteen Twentieth Century Fox films in which Marilyn Monroe appeared, makes little attempt to explain her life. Marilyn Monroe was a radiant star, not an outstanding actress as some of her fans insist; and the trouble with a series of clips like this, with their emphasis on the body beautiful and come-hither look, is that they become a vulgar peep show.

Women of the World really is a peep show. Made by the Italian director-writer Gualtiero Jacopetti and his associates whose *Mondo Cane* turned up several months ago with some cinematic yellow journalism, this new documentary is more of same. Purporting to investigate what makes women tick, the film consists of a series of scenes emphasizing the erotic. Through juxtaposition and editing, the pictures succeed in making even bland subjects sensational until the whole thing becomes a tasteless hodgepodge. Some of the scenes are staged, some are true documents; but the most pretentious aspect of the film is the narration by Peter Ustinov who is no doubt supposed to give it all class. He only makes it cheesier. PHILIP T. HARTUNG

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BOOKS

Exploring the Phenomenon of Art

Sacred and Profane Beauty: The Holy in Art. By Gerardus van der Leeuw. Holt, Rinehart, Winston. $6.50.

by Leonard F. X. Mayhew

"ALL OUR values depend on the nature of our God," wrote Jacques Maritain in discussing the relationship of art and morality. The same philosopher also wrote: "Art opened its eyes on itself at the time of the Renaissance. It may be said that for the last half-century it has been seized by another fit of introspection." The truths embodied in these two statements represent the point of departure of Gerardus van der Leeuw in his theoretical esthetics but his path lies in a radically different direction from Maritain's. Where Maritain's method was deductive, involving an attempt to isolate and define the essence of beauty and the artistic act, van der Leeuw's approach is existential and phenomenological. The phenomenon of art exists in various forms; it has a history; it bears certain relationships to other important aspects of human life, in this instance, religion especially. The exact nature of the relation is in modern times difficult to assess, more so than in "primitive" cultures. To the staggering task of trying to discover a pattern to this relationship van der Leeuw brings an amazing erudition in philosophy, esthetics, the history of art and of primitive cultures, as well as theology. Perhaps the most endearing characteristic of this splendid book is the deceptive simplicity in which this complex examination is clothed.

The book's structure is an epitome of order. Having introduced the problem, the author studies each art form in turn: dance, drama, literature, pictorial art, architecture, music. Each form is examined according to the same plan. First, primitive expressions of art—which are nothing more than religious acts—are described and analyzed. Following this is a review of the development of the art in question, in which it is demonstrated how art separates itself from religion and makes itself independent. From this the conflict between religion and art inevitably arises. On the basis of facts which appear with the beginnings of a *rapprochement*, the author continues by describing some impulses necessary to reactivate the original unity, that is, for religious art. Each chapter ends with a theological esthetic in search of the connection between the essential core of the art in question and God's revelation as embodied in theology.

In his attempt to discover paths which join and boundaries which separate the holy and the beautiful, van der Leeuw adopts the idea of the holy from Rudolf Otto. The holy is the "wholly other," completely different in form, origin and effect from whatever else we know. Its intrusion on us both repels and attracts, making us conscious of infinite transcendence and heretofore unsuspected immanence. Religious activity takes its form from this idea of the holy. Religion recognizes no other judgment beyond or besides its own, being concerned not with particular values but only with what is eternal.

The author sets himself the task of discovering whether the beautiful will lead us to the wholly other, whether esthetic culture can express absolute, eternal value, if necessary, even by denying its own essence. His thesis is that the holy and art did exist in unity once, and can still so exist, and therefore that art can reveal the "other," the ultimate and eternal. Art can interpret and mediate the ultimate meaning of life but it can never actually achieve it while it remains art. The holy is the ultimate word; art can speak the penultimate one.

The unity of the holy and art is not based on morality, nor is it found in the content, the superficial form, of the work. The author rejects out of hand this equation of religious art with ecclesiastical art, pictures or religious scenes and organ music. Art

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inheres in the holy because of its form in the deepest sense: because it reveals the real pattern of creation, and joins the separated concerns of human life into a pattern which reveals their meaning. The fragmentation of life and experience, so characteristic of the modern world, is the villain in van der Leeuw's view. It is this process of decomposition that has created autonomous, autocratic art, removed from the experience of men in society and become the concern almost exclusively of experts.

Art which will return to the "service" of man will have solved the problem. There is no such thing as art that preaches. But there is art which has faced the holy, faced the love that lies behind creation and envisioned the pattern of creation into which suffering fits. This is religous art, which creates a new world of meaning, not in imitation but in interpretation of the empirical world. Religion also, on an absolutely ultimate level, creates a new world of meaning, which art mediates to man, who can perceive the holy only in its symbol and representation, its sacrament. Man is the image and likeness of God. Art which is in the service of man reveals the meaning of this image and is then a path to the holy. The essential interpenetration of art in religion is based on the unity of life in its source and meaning and pattern and upon an absolute adherence to the truly human as the criterion.

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Law and the Human Community

Law, Morality, and War in the Contemporary World. By Richard A. Falk. Praeger. $4.

by Justus George Lawler

THE PREVAILING rubric for studies of social questions has been one of bland detachment. Books have appeared with titles like *Notes Towards the Definition of . . . , Work in Progress,* or more recently, *On Thermonuclear War* and *On the Prevention of War,* all suggesting that Arnoldian disinterestedness which begot in its century things like Kingsley's *Loose Thoughts for Loose Thinkers* or Max Mueller's *Chips from a German Workshop.* Professor Falk's book reverses this process and, under a title—as the blurbists say—fraught with dimension and pregnant with perspective, succeeds only in launching some highly conventional views.

The thesis of the work is that law must be rooted in morality. The particularities on which this notion comes to rest are probably just as unexceptionable for most reasonable men: the Cuban invasion is criticized; the United States response to the Suez invasion is praised; multilateral rather than unilateral military sanctions are advocated; and the dangers of the deterrent are recognized (though its moral implications are largely ignored). The final position is similar to that which Paul Ramsey has maintained with more cogency and precision, namely, that nuclear weapons can be used in defense against an armed attack across an international frontier, provided they are unleashed only against military targets.

One does not doubt that the author is aware of most of the major problems, the danger of escalation, of catalytic and accidental war, etc., but none of these factors receives enough treatment in the 114 pages of text to make of the book as a whole anything but a collection of highly latinized commonplaces. Thus, "effective centralizations on control over the use of force involve three basic conditions: formulation of rules and standards for their interpretation, mechanisms to achieve impartial interpretation, and techniques designed to secure enforcement of impartial interpretations. Legal order is not adequately es-

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tablished until each condition is satisfied"—that is, as the laity would say, until we have legislative, judiciary, and executive powers.

For the most part the doctrine agrees with the natural-law tradition, and is therefore in accord with the general tenets of a Scholastic ethic. However, because Professor Falk "deprecates the application of preformed rules to behavioral choice," he believes "it is probably correct to distinguish" his view from that of the natural-law tradition. The distinction seems superfluous since the natural-law tradition as it is now being revived is not a corpus of static canons which ignore the existential situation; in fact, the role of any probabilist theory in that tradition is precisely to provide flexible standards which will be applicable to the contingencies, the behavioral choices, of a particular moment.

Professor Falk does appear to separate himself from the natural-law tradition in his definition of "legitimacy" and "justification." The former refers "to the legal status of a use of force"; the latter, to a "demonstration that a given legal status corresponds with relevant moral requirements. . . . An *essential* component of legitimacy is justification and a *usual* component of justification is legitimacy" (author's italics). Such an elaboration might be acceptable to a defender of the notion of purely penal laws; but this a notion which has been generally and rightly discarded. The preferable distinction to be introduced here would affirm that an essential component of justification is legitimacy, the legitimacy of *codified or uncodified* law. Professor Falk's distinction is unnecessary; moreover, it could prove harmful by tending to obscure the moral roots of all law.

Without disparaging the admirable intent of this book, it may nevertheless be suggested that we have had more than enough surveys of nuclear morality which uphold the licitness of counter-force warfare and of tactical nuclear weapons. Though this is a conclusion that this reviewer does not accept as realistic, it is certainly not one which has suffered from lack of enunciation.

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Scope and Craft

Notes From A Bottle Found on the Beach at Carmel. By Evan S. Connell, Jr. Viking. $6.
The Great Wondering Goony Bird. By Calvin Kentfield. Random House. $3.95.

By Richard C. Kostelanetz

THOUGH perhaps not as well-known in the East as it should be, *Contact* has become one of the livelier and most important little magazines in America. Organized four years ago by William H. Ryan, it has flourished in a business in which quick failure is a nearly universal rule, recently expanding its size to an attractive 8½" by 11" format (about the size of *Harper's*) and freshening its appearance with a multicolored cover. Although it is published in San Francisco and, if its advertisements are a sign, most of its readers live in the Bay Area, the wide range of backgrounds and interests of its contributors define it as a national, not a regional, literary journal. Because it is less sure of its audience's taste and values than an Eastern quarterly, *Contact* avoids that spokesman's tone and ingroup snideness that make so many a little magazine offensive to those outside its publisher's fraternity. Like its godfather, its namesake of forty years ago, the new *Contact* is independent, daring and youthful.

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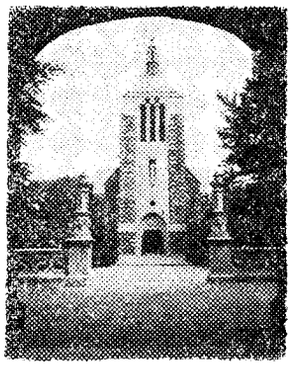

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been the publication of many excellent stories by budding younger writers, some of whom, like David Deck, Keith Lowe, and Edward Pomerantz, promise to become the major fictional voices of the next decades. In selecting articles its editors have regrettably relied largely on various established spokesmen (Norman Thomas, C. Wright Mills, S. I. Hayakawa) each propagating his "line." Since *Contact* metamorphosed into its larger format, it has abandoned this policy, discovered several previously unknown essayists, and added a book review section headed by a trenchant regular reviewer, Kenneth Lamott.

The poetry in *Contact*, on the other hand, remains undistinguished; for although its editors eschew declamative, "beat" poetry, they seem not to favor any particular style. Equally unimpressive are its art and photo features (why little magazines attempt what art and photo journals do much better I'll never understand). *Contact* is still a changing magazine, and so far each change has been for the better. All in all, especially for its fine fiction, it deserves to be read regularly.

Recently, two of *Contact's* senior editors, Evan S. Connell, Jr., and Calvin Kentfield, have published their own work. At a time when nearly all fiction writers are self-consciously confining themselves to small bits of well-tested cheese, there is something admirable *per se* in Connell's artistic ambition. Using an over-all structure that bears much resemblance (perhaps too much) to T. S. Eliot's "The Wasteland," Connell in *Notes from a Bottle* writes his own version of the modern predicament. His narrator, the author of hundreds of short notes, is the Quest-Hero of many identities, ultimately Everyman ("I realize . . . I am not myself, but the embodiment of all men") who with a cold eye surveys the wreckage of modern times. Like the narrators of Eliot's and Pound's epics, Connell's protagonist continually contrasts the past with the present, using some of the past's glories as a norm for judging the failures of the present.

However, unlike Pound and Eliot, Connell refuses to accept a linear

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view of history. If the poets assert that civilization has in the past two thousand years decayed, Connell is more ambivalent towards history, often at pains to point out that the deceits and terrors of the present also existed in the past. But his vision of the evil within all history does not lead him to believe that man is eternally condemned to stew in his own muck. Always present in the narrator's consciousness is the impending apocalypse, the explosion of modern life, which will usher in the millenium. The nature of the apocalypse remains mysterious until the final pages of *Notes*. If I understand him correctly, Connell believes that only with Everyman's death, with the extinction of the human race, will the world achieve peace and harmony. His image of the solution of our recent horrors is perhaps the inevitable one, but it is not the solution that most of us would want to accept. In fact, if we are to take at face value Connell's statement that he wants in *Notes* "to establish some image whereby all men must judge future interpretations," I doubt if even he believes the holocaust is just around the historical corner.

As impressive and admirable as *Notes* is in conception, the work itself does not quite equal its author's intentions. The epic novel is structured in the form of short prose notes (supposedly found in a bottle washed up on the beach), but Connell's decision to use this form leaves him vulnerable to two particular traps.

First, short notes, like aphorisms, beg to be compared, and unless a writer can sustain his wit and wisdom through every note, as Nietzsche did in *Thus Spake Zarathustra*, his artwork will become terribly uneven. In *Notes*, the excellence of one paragraph too often contrasts sharply with the mediocrity of the next so that one feels that many notes could well have been omitted. Second, the structure of disodered notes prevents Connell from achieving enough dramatic movement to make his Quest-Hero into a living character and to sustain the reader's interest.

Although Connell fails to fulfill the needs of a modern epic as well as Eliot, James Joyce, Thomas Mann or Nikos Kazantzakis have done, it is to his credit as a writer that he takes them as his models. What is equally impressive is how much Connell has developed as a novelist. Unlike so many of his American contemporaries (writers now about forty) who made their reputations with their first books only to decline, Connell has moved from an uneven book of short stories, *The Anatomy Lesson* (1957), to a neat, perceptive portrait of suburban life, *Mrs. Bridge* (1959), to a fictional autobiography, *The Patriot* (1960) in which Connell sensitively, but clumsily, depicts how the serious men of his generation—the true patriots—became disillusioned with war. Each book attempts to cope with a progressively larger area of the contemporary experience, and each, in turn, displays a greater promise for future works.

Most of the stories in Calvin Kentfield's *The Great Wondering Goony Bird* originally appeared in the *New Yorker*, and like much of its fiction, they describe encounters between

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two men who represent contrasting styles of life. Kentfield's favorite theme is that man is torn between his need to associate with others and his desire to be free of the responsibilities that marriage and friendship entail. The bird embodies the freedom that man desires, and the great bird of the book's title comes to stand for the freest bird that ever lived. With a fine sense of the appropriate, Kentfield uses the life of the merchant seaman (a profession he himself practiced until recently) to epitomize and shape this conflict.

Unlike Connell, Kentfield has mastered the demands of the tale he wants to tell. His basic strategy is to have one character tell a friend how he is torn between these two needs, at times represented by debauchery, wanderlust, arrogance, and child-like innocence on one side and marriage, family and ship-board authority on the other. In the course of the dialogue, the other character (and the reader) comes to sympathize with the first man's problems. Rather than take sides on his key issue, Kentfield wants his readers to enter the sailor's world and empathize with his dilemma. The stories that do not deal with seamen are concerned with a related theme—the conflict between our desire to create ideal images and the facts the world forces upon us.

In one charming tale, young Jason imagines the evangelist's young female assistant to be a saint only later to discover that she is probably the exhorter's mistress. Though he handles these themes with grace and sensitivity, Kentfield lacks that grand vision of man's predicament which distinguishes Connell's work. One could conjecture that if the *Contact* editors merged into one man, if Connell's scope and Kentfield's craft were merged into one man, a modern master would be born. But as the latter notes, reality always falls short of what we wish.

REVIEWERS

Father Leonard F. X. Mayhew is a parish priest serving in La Grange, Georgia.

Justus George Lawler is Editor of the new quarterly, *Continuum*.

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